/24 cont./

361
417
233

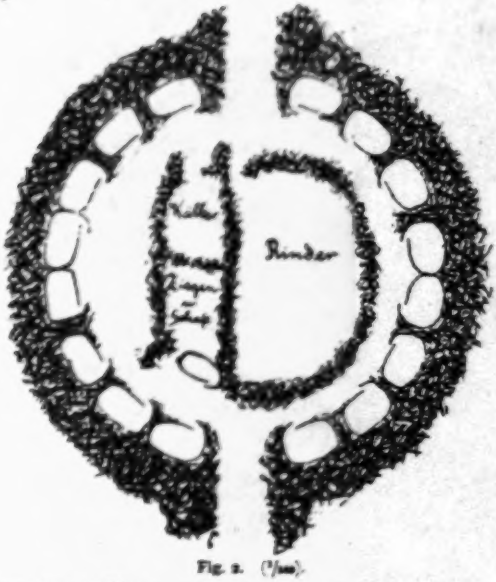

Fig. 2. (1/100).

/Rinder, cattle; Kälben, calves; Ziegen und Schafe, goats and sheep./

342
35

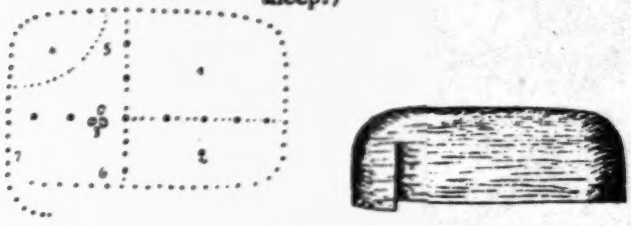

Fig. 3. 1/100.

1. Bed of the man. 2. Bed of the woman. 3. Hearth. 4. Stall for young calves. 5. Household implements. 6. Stall for young goats and sheep. 7. Firewood.

342
[237]
[824]
[237]
[354]

20 centimeters thick, and this is then smeared an inch thick with fresh cattle dung (e modjef, modiok). For protection against heavy /25/ rain, one at times also puts dried and dehaired neat-skins on that. Toward anyone entering through the door opening (eñ gutok eñg adji = the mouth of the hut) thick smoke pours from

/25 cont./

342 small pens built beside or on the hut. The door opening of the hut is closed off at night by means of a neat's skin hung over it or a thorny branch dragged in halfway.

361 /26/ The individual huts are very close to one another. The space between two of them amounts to scarcely half a meter, so that in the evening the entire ring of huts seems closed except for
• 417 the entrances. For protection against wild animals and enemies,
361 the kraal is surrounded by a stout barricade of thorny acacia
351 branches, with which the entrances are also obstructed after the
824 livestock has returned from pasture. In the place enclosed by the
[233] huts one finds a ring-shaped thorn-barricade in which the livestock stays during the night: large livestock, calves, and small livestock

142
301
342
237

Meinardus phot.

Ill. 7. Masai hut. Plastered with cattle dung.

361 /26 cont./
417 are separated from one another by thorn barricades, and the huts
35 are often protected from damage by the cattle by means of thorny
824 branches placed around them.
233

One distinguishes between kraals for the married (eŋg aŋ el
621 moruak) and such for the warriors (ol manjata). In the former live
361 the married men (ol moruo, el moruak) with their families, in the latter the warriors (ol morani, el moran) with their mothers and the half-grown, uncircumcised girls /27/ (en dito, n doje). One sometimes also finds several kraals built together into one. The author found a village that consisted of five kraals built next to one another, three of which were El moruo kraals. A dense thorn-barricade extended around the entire kraal complex.

595 The married man on the average has five to six wives, wealthy
[556] men have in addition also a few secondary wives to whom they
[736] are not legally married. The secondary wives are made up of widows who may not marry again or who have not remarried and

342
417
291

Merker phot.

Ill. 8. Small pen beside the hut.

/28 cont./

342
417

Ill. 9. Small pen on the hut.

592 What is not used in her own household in the way of milk, meat, and skins /29/ /Ills. 10 and 11 appear here/ /30/ is her housekeeping money, with which she buys vegetable foods and such household objects as she does not make herself. She is not supervised in this in any way by her husband. It is beneath his dignity to interfere in these affairs.

443
437
819

Approximately every three to six days caravans of old women, accompanied by a few old men and laden with maize, bananas, batatas, etc., arrive in the Masai kraals. Then there begins an hours-long haggling and bargaining with the customary market-woman shouting. Each one tries to sell her goods as advantageously as possible, that is, exchange them for just the articles that she needs. Often the caravans come from a distance of four to five days' march and then remain in the kraal for a couple of days before they set out for home.

/Illustrations from p. 29 of the original source./

342

Merker phot.

Ill. 10. Hut complex.

417
351

Ill. 11. Thorn hedge of the kraals.

[Warrior Kraal]

/84 cont./

701 836 As long as the latter stays in the kraal, his girl is obliged to remain faithful to him, but if he leaves it, even for only one day, she is entitled to console herself with another kraal companion, provided that between her and him --as is also a condition for her relationship with her os sandja -- there is no obstacle such as the above-mentioned obstacles to marriage based on lineage affiliation.

233 857 The tending of the livestock falls to the boys. Even at night they sleep outside in order to watch them and are assisted in the watch by the mothers, who take turns several times every night and frighten off wild animals by shouting.

361 /85/ 233 417 [439] [672] Within the ring of huts there is a circular kraal of thorns for the cattle and near that a narrower one for goats and sheep, while beside almost every hut there is a small lean-to for the young calves and a barricade of branches for the older calves of the individual ones. Thus everyone remains responsible for the barricading of his calves and, if at night they should find their way to the cows, has no excuse for starting a quarrel with others in the morning on account of the lack of milk. Milk is the only food that the Ol morani takes in the kraal, and the lack of it is therefore especially grievous.

701 262 264 Outside of it, only meat serves the warriors as food, and, to be sure, only that from cattle, sheep, and goats. They do not take vegetable

[273] [276] food, honey beer, and tobacco. The meat meals are always held outside the kraal; a slaughtered head of small livestock is consumed a few hundred meters from the kraal, behind a bush, whereas for the consumption of a head of cattle a more distant spot under a shade tree in the bush /Fig. 18 appears here/ or forest is chosen. For these

701 262 264 574 forest meals (oi bul, e buli) mess companies are formed in every warrior kraal, which are designated sirit' oi bul and which consist of five or six members, each of whom is called os sirit oi bul. Such banquets take place once or twice a month for each mess company and last three or four days each time, during which an ox is consumed. Besides the warriors, one to three girls also take part, and also a few boys as servants for fetching pots, water, and firewood, as well as for kitchen work. Prior to the slaughtering each mess company splits up into two equal-sized parts, each of which is called

000 oi gibet and prepares its own camp. Under a shade tree with thick

/97 cont./

726 704 [727] emouerak (sing. ol emouo) = horns. As soon as the ones in front come across livestock, they call the others by long drawn-out ii shouts, so that they will round up the booty, which consists only of livestock. While the el aroi engage in hand-to-hand combat with the opponent, the latter's troops, joining together, seek to wrest the

726 782

Ill. 39. Prayer before the battle.

726 704 booty away from the el dimito again. In connection with this fighting there are the most wounded and killed. In order to shorten it and take the livestock quickly to safety, the latter are constantly urged on by the el dimito and pushed toward the steppe, out of the hostile area. The fourth troop, the el kigelóni, seeks to keep the way open for them and, from the front, to disperse the enemy pressing upon the herd. The last division is the os sioki, that is, the cowards, who were afraid to go along with the others, but now, when there is no longer any danger, slink around the herd like animals of prey, in order to steal. The el dimito and el kigelóni strike at them with their clubs, and a great row arises until the arrival of the leaders in the camp. [727] Then the latter separate a number of cattle from the herd, which is still common property, and have them slaughtered, whereupon every warrior receives a portion of meat. The warriors /98/ must 727 417 lay out a fence of thorns so that the livestock is safely sheltered in it for the night.

#13 grassland species. Fences have further restricted the #182 #233 movements of the migratory species. • [417]

The impact of recent land use changes on wildlife in Eastern Masailand can be illustrated by the wild ungulates of the Athi-Kapiti Plains. This Themeda grassland lies immediately south of Nairobi, in Kenya's Eastern Masailand. Fifty years ago, in terms of climate, soil, vegetation, elevation, and animal life, this area was virtually identical with Western Masailand, 60 miles airline to the west. Here, as in Western Masailand, the wildebeests are considered the key ungulate species, and they will serve as an example:

#136 Until about 1927 the wildebeest population spent the wet seasons on the Athi-Kapiti Plains and in dry seasons moved north, east, and south (Kenya Game Dept., 1908-1914, 1920-1921, 1925, 1927; Percival, 1928; Simon, 1962). From the above references and discussions with local residents and game authorities, especially the Hon. M.H. Cowie, Director of the Royal National Parks of Kenya, Mr. S.I. Ellis, Warden of Nairobi National Park, and Captain D.R.P. Zaphiro, Game Warden of Kajiado District, the wildebeest populations and movements in Kenya east of the Mara area, prior to the 1920's appears to have been as follows: There probably were two main populations: one centered on the

561 He may marry when he is a senior warrior. When he becomes
593 an elder he may take his mother (if he wants) and her
591 [582] share of the family cattle (for each wife has a given
[422] share of cattle) and move off to join others in a village
[562] (Fosbrooke, 1948).

561 The unmarried girls of the tribe live in the
836 warrior's manyattas and normally each moran has one
[583] favorite girl who becomes his concubine. They told us
that usually that girl became the warrior's first wife.

621 (c) Villages: Villages consist of a group
of families, often about five but sometimes more or
less. The villages are commonly called bomas or
361 (improperly) manyattas. Each boma consists of an outer
*233 circular thorn fence with a series of gates, one for
• [417] each Masai elder. Within the gates there are a series of
huts. Often around the huts are small thorn fences
in which young livestock are kept. The cattle of the
village are normally herded into the space in the center
of the boma each night for protection from two and
four legged predators, and in the morning they are taken
back out to graze.

595 When a Masai marries, his first wife builds
on the right of his gate, his second on the left,